

COCKER'S
KITCHEN
PHYSICK

LONDON

1676



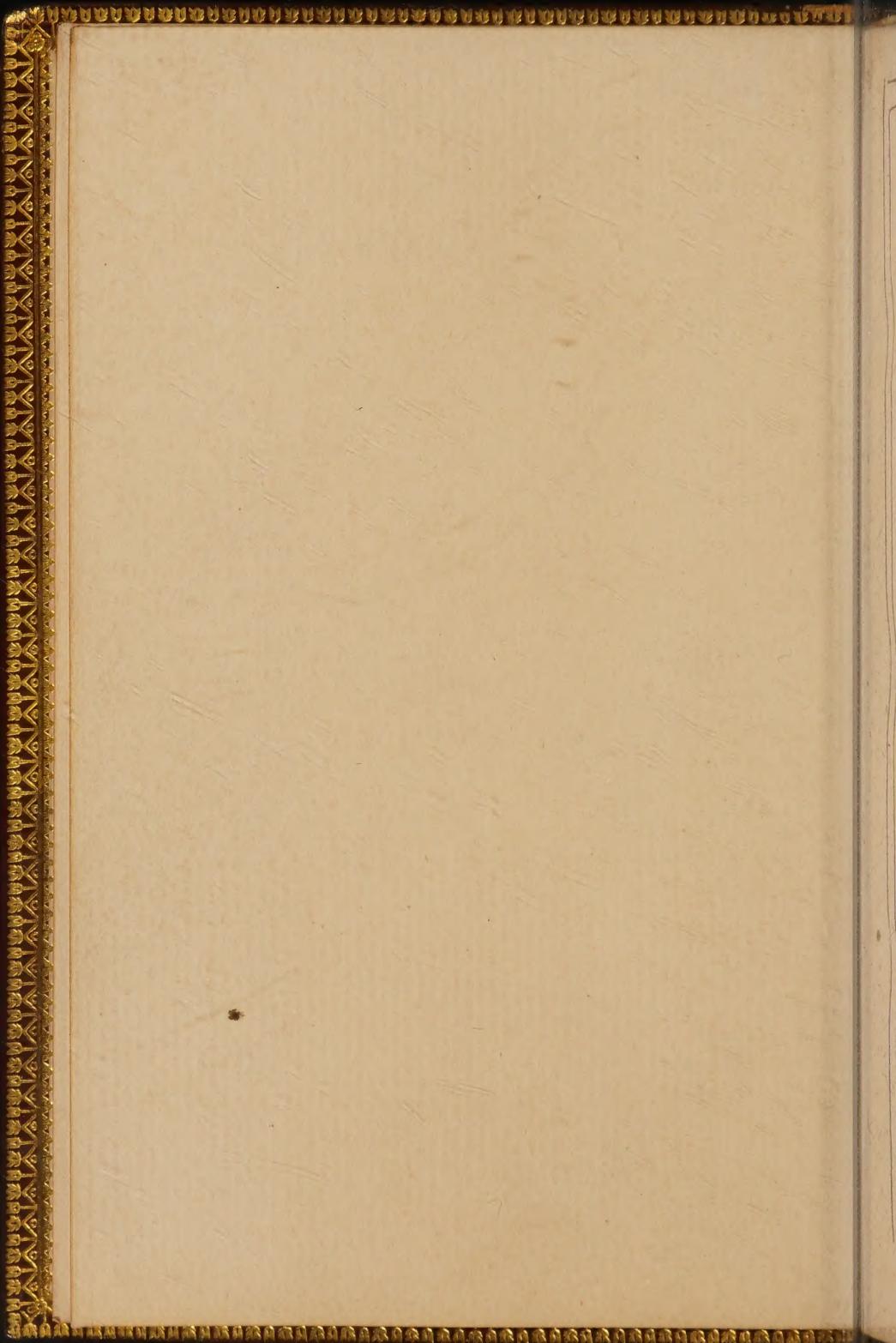




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Kitchin-Physick :
OR,
Advice to the POOR,
By way of
DIALOGUE

Betwixt
Philanthropos, { Physician,
Eugenius, { Apthecary,
Lazarus, { Patient.

WITH

Rules and Directions, how to prevent sickness, and cure Diseases by Diet, and such things as are daily sold in the Market : As also, for the better enabling of Nurses, and such as attend sick people ; there being nothing as yet extant (though much desired) of this Nature.

Parve nec invidev, &c. Ovid de Trist.

L O N D O N ,

Printed for *Dorman Newman*, at the King's Arms in the Poultry, and at the *Ship and Anchor* at the Bridge-foot on Southwark-side, 1676.



GULIELMO,

Viri famigeratissimi

Gulielmi Whitmore, unico proli,

Necnon

Costæ suæ formosæ

Et

Castissimæ, Dominæ

Fran. Whitmore,

Filiolæ

Viri nobilis Thomæ Whitmore

Equitis Aurati, παρέγειον hoc

T. C. Med. D. D.

IN all Dedications,
there is something of
de-

The Epistle

design, self and interest; and to be true to you, that which made me single you out for a shield and shelter, was partly to gratifie the Stationer, who must needs thrive and fare the better, for coming under your Roof. And had the Book, no other worth in it, than that it bears so great a Flag and Canvass, as the name of your illustrious Father, it were enough to

Dedicatory.

to make it sell, and re-
compence the Reader for
buying it.

Another End I have
in it (though you do
λαμπεᾶς Epulari) is, to
set before you some whole-
some and necessary Di-
rections for Diet; That
being indeed, the best
Physick and Physician,
you and your Amiable La-
dy can ever hope to meet
with, both to preserve
your healths, and Pro-
long

The Epistle, &c.

long your Lives ; which
so much concerns the Poor
of this Town, City & Coun-
try, that they may call me
cruel, if I do not all I can,
that you may (to imitate
in true Charity and Mu-
nificence your Renown-
ed Ancestors) long live
and Prosper, which is the
most passionate desire of
your Servant and Neigh-
bour.

Thom. Cocke.

THE

AN
Advertisement
To the
P A T I E N T.

WHereas divers persons in,
and about London.
Some under the name and notion
of Chymists : Others under the
pretense of Charity, do delude and
entice people to their daily destru-
ction, to make use of their cheap,
safe, and harmless Medicines (as
they call them) though indeed (as
hath been often made appear;) both
dear and deadly ; promising
also, and warranting cures, though
incurable : And whereas also,
tis the opinion of divers sober
B and

2 Kitchn Physick.

and considerate persons that one great cause hereof, is, because Colledge Physicians, and such as are approved, and have been Educated in the Universities, do not take more care of the poor ; it being not in their power to pay both for Advice and Physick.

This is therefore to certifie all persons whom it may concern, that there are feveral Physicians, and Persons of known integrity, who have voluntarily, for the good and welfare of the poor ; undertaken to give all persons advice *gratis* that shall come unto them : And to write them bills to what Apothecaries they themselves think fit ; or give them instructions what to do, or how to prepare Medicines themselves, that are not able or willing to make use of the Apothecary.

And

And that all things may be done to the greatest security and advantage of the Patient ; the aforesaid Physicians have not only set those Medicines they intend to make use of, at such low and mean rates, that none can imagine it is done for any other end than to gratifie the poor, and the Apothecary to have an honest lively-hood for his pains ; no Medicine exceeding six pence ; and some not above half so much. But also upon any occasion, either the Patient, or the said Apothecary in their behalf may have free access to any of the aforesaid Physicians.

Note.

*That you may be informed where,
at any time to speak with some
one or more of the Physicians*

B 2. *have*

above mentioned, at one Mr. Briggs, an Apothecary by Abch-Church, or near the Salmon in Spittle-fields; and 'tis hop'd, that in other out parts of the City, where there is most need and most poor, that some of the Honourable College of Physicians, will in their Christian care, and compassion to the poor, take the like care for the preservation of paupers, and preventing Mountebanks, Mechanicks, silly women, and such like intruders on Physick.

N B.

N B.

Now I am lanch'd, I expect nothing but storm and tempest: but, as yet, all that I could ever hear objected against any thing contained in this Advertisement, was, that the Medicines are *cheap*, and consequently (as some suggest) not *good*; as if God had not ordain'd things *necessary* for the preservation of the poor, as well as rich. This made the Philosopher thank Heaven, that it had made all *necessary* things *cheap* and easie to be attain'd; but all things *dear* and difficult, not *necessary*. Besides, if you consider that the intent of this undertaking, is in favour of the poor, there will

be little reason then for this querulous complaint.

Some again that would fain say something, will 'tis likely tell you, the dress and stile is too plain and poor, too mean, faint and feeble, to contend and meddle with *Goliath* among the Philistins. To this, I answer, that I did never fancy *new*, affected, and oftentimes non-sensick words for *old* matter: Or, to put the Reader to the trouble of learning Greek, only to understand the Title page of a Book, lately expos'd to the press call'd *o_ρθο_ρ-μ_{εθο_δ}*ο_ς: But above all things, I hate that sneaking trick with daring, doubtful, and difficult words to confound sense, hoping thereby to make them pass for *reason*: all which, being I think great crimes in our *Methodical* and *Orthodox Chymist*, I have endeavour-

deavoured to avoid them my self; or at least, I tell the Reader by another Character, or an, i. e. that I am not quite so silly, as not to be sensible of so great an errour, where there is no necessity or cause, but vapouring.

Others, for want of better arguments, and to gratifie their own discontents, will it may be cavil at the subject matter, esteeming it below the state and *Grandeur* of a Physician, and more fit for some waiting Gentlewoman, Nurse, or Master of the Pantry: but this savours so strong of calumny, design and arrogance; that it stinks alive, and stands in need of nothing, but contempt and scorn to make it more odious; or else, I might produce Emperours, Kings and Queens, and the best of Physicians, to be their Judges.

Some also peradventure will more gravely argue , from the bad consequents of this undertaking:but upon better thoughts certainly it will appear to them, that I have done nothing herein to the prejudice of any ; the Emperick , the Searcher and Sexton only excepted : and what makes poor people run headlong to Mountebanks , silly Women , Mechanicks , Pseudo - Chymists , and their Graves, but that they have no other refuge to flee to in sickness, it being impossible for them (they say) to pay both for *advice* and *Physick*: *Physick* and Physicians, are only made for rich men , and wait on Princes , and receive gifts of Kings, but never thanks, nor prayers from him who hath no other Fee ; all which with *Hosanna's* may be prevented by such

such an attempt as this; the advising them (especially where personal advice and visits cannot be had) to very little Physick, but rather to proper *cordials*, and a *Diet* proper to their Disease, being the only safe, honest, easie, and effectual way, both to pacifie their just clamors, and prevent their dangers in being ruined by bold ignorant practitioners, which understand neither themselves nor Medicines they boast of; our Orthochymist, and author of the *γαλωμετρις*, (as the Learned calls it) being only excepted.

How justly herein do the poor complain and tell us, that the Art of Physick, which was instituted to save them, by the corruption of times, and intruders on Physick, by neglect of Magistrates, and want of personal visits, now ruines and destroys

stroyes them : and that they are deprived of life , by using (as they think) the means to preserve it : Is not Physick contest on all hands , a pernicious , a deadly , a dangerous thing , if it be not used as it ought ? Is it used , as it ought , without the Physician's visiting the Patient , or the Patient the Physician ? And is the poor Patient visited as he ought by the Physician ? without which , the Nurse , the Neighbour , the friend and messenger that comes from them is the Physician ; 'tis they indeed act his part : and if these guides mistake their Disease and Symptomes (as what else can be expected) where is Art and Medicine ? and is not this the common case of Paupers ?

For redressing of which (where visits cannot be had) there needs no more than such

a Negative as, meddle not with Physick, or very little: but let nature alone with a peculiar Diet, or only some well-prepared Cordials proper for your distemper: And in behalf of the poor, it were to be wish'd, that no such thing as Physick, (unless Diet; our Ambrostop&as or Cordial Spirits may deserve that name) might be permitted them, until Physicians be allow'd them, or encouraged by authority personally to inspect and visit them. And that this may not seem the bare conceit and opinion of *One*, who may be thought easily overtaken with meer *ideas*, whims and speculations (as I really think our Chymist is) I could else produce the voice of authority, and suffrages of the most eminent Physicians, for what I have said, although they have not in

a set Treatise, handled it in this manner ; which I readily acknowledge, (if this occasion would permit) stands in need of a greater volumn and more authentick Author : However, that I may a little comply with the mode and humour of times, and swagger in print as well as others ; give me leave (good Reader) to tell thee, that having been beholden to both Universities for my Education, and spent in this City alomst twenty years in the practice of Physick ; I may I hope, among the croud and crew of votaries that dai-ly attend the shrine of *Æsculapius*, be allow'd, *Locum Philo-
phandi* ; if not, I crave leave for my confidence, and yet, cannot but still remain confident, till some more generous hand than *Mempsis* (or in plain English Doctor G. T.) helps the poor to better

better cheer, than a few airy and empty Notions; that I have herein done them *no wrnog*, having given them, in this discourse on Diet, no worse than I use my self, and am sure will tend much to their preservation and welfare.

All that I have else to add in favour of my self, and for the Errata's of the Printer, is, that from my first perusing a late Book, entituled all in Greek *A Direct* (though in truth an indirect) *method of curing Chymically*; to the time of fitting this for the press, was not above eight or nine days; so that I hope all my own, and the errors of the Press, will at most amount to no more than a nine days wonder.

If any one think, I need not have been thus concern'd for this affair, I can tell him, if all men

men had been of this mind, the Book, to which this relates, must have escap'd without any reproof, which in my opinion stands in as much need of correction, as any thing I ever met with, since I could distinguish between Truth and Error: and the whole design of *this* in opposition to *that*, is, to offer a more direct and real way of curing and preserving the Patient; and if the Chymist dare say; 'tis no matter *what* we eat, or *what* we drink; I dare upon as good grounds say, 'tis no matter *whether we eat*, or *whether we drink*. There is something else I could say for my self; but that long Apologies have usually more of stick than stalk, and like *May-poles*, not only tall and long, but troublesome and fruitless.

But to say no more of these
Logo-

Logo-Dædali, Gin-cracks, Wind-mills, and Chymical Camæra's ; 'tis very observable, that *Paracelsus*, and almost all that Phantastick gang, notwithstanding their immortal Medicines (as they call them) they dyed young, and in the prime of their age, and not only impartial Historians, but those that have some fancy and favour for them, confess that though they performed many admirable, and stupendious cures, yet (as 'tis supposed of the Jesuits powder) their distempers either returned again, or they seldom lived above a year or two after, verifying herein the old *Adagie* ; *That 'tis easie to cure the disease, if you will but venture to kill the Patient*, whom God defend and keep from danger and delusion is the prayer of their Votary. T. C.

Note

Note.

That the few following Dialogues are inserted only to amplify, and make more familiar and evident, the intent of this Advertisement ; and to give the Reader a practical prospect of what is contained in it, and meant by it.

Part

Part the first

By way of

DIALOGUE

Betwixt

Philanthropos, } Physician,
Eugenius, & } Apothecary, &
Lazarus. } Patient.

Laz. I Am glad, Sir, to find you within: I have brought you a water, and desire your opinion of the party that sends it.

Phil. Not to keep you in suspense, without any more ado, there is no *certain* judgement to be given by Urine; whatever is done that way, which so amuseth you and others, is by collusion, fraud and confederacie.

C

Laz.

Laz. Why then, Sir, do you Physicians permit us to bring our Waters ? besides, there are those, that do undertake to tell us, who, and what the party is ; whether they shall live or dye , and much more to this purpose , which I forbear to trouble you with.

Phil. Well *Lazarus*, take it for an undoubted truth , that they are all but impudent lyes, and contriv'd stories to drive on some design and interest: and if you will credit me, some of the chief and archeſt of them have confest as much to me ; besides, (as ignorant (as you make your ſelf) you cannot imagine ſuch ſilly illiterate perſons, as generally they all are, that boast of theſe mighty deeds, and upon enquiry are found to be either conceited Women, or ſome decay'd , bold, ignorant Mecha-

Mechanicks: nay, High waymen, Bauds, and common Strumpets, Gypsies, Witches and Conjurers, commonly call'd cunning men and women should be most famous in this profession. Is it to be supposed, that all Universities, Colleges and learned Societies, (as our *Memphis* will have it) throughout the whole world, could remain ignorant, after the greatest endeavours they could use, as upon Record, and in all their Writings they solemnly protest they do) if any such thing as these persons boast of by Urin, or their Universal Medicines, were to be known or attain'd unto?

Laz. Truly, Sir, there is something in what you say, and it seems to call in question ones discretion to believe all that is talk'd of: But I pray, Sir, would

you not have us then bring the Patients water when we come to you ?

Phil. Yes, by all means good *Lazarus*, but not with any expectation of conjuring ; for though there be no *certain* knowledge of any Disease, nor any *safe* judgement to be given *only* by the Urine ; yet it serves often times to indicate or hint something to us.

Laz. If Urine be thus uncertain, and insignificant ; I pray, Sir, then how came this custom into such request, and what still continues the repute and use of it ?

Phil. All the account I can give you of the original and growth of this error is, chiefly the ignorance, and credulity of the vulgar, either in not apprehending the devices, secret combinations, and stratagems of these

jugling *Vro-manticks*; or else the peoples mistake, and fond conceit in thinking the Physicians chiefeſt ſkill lay in the Urine, meerly because they obſerved them to view uſually the water, when they viſited the ſick; and on this miſtake, but chiefly to prevent the *charge* of viſits, as alſo the Physicians condeſcenſion to the impoſition, has occaſion'd the uſe of this pernicioſus cuſtom. But because there are ſome other er- rors I would aduife you of in their proper place, I ſhall con- clude this Section, with theſe few direc- tions.

I.

That whenever you viſit the Physician, you ever bring with you the ſick perſons water: on- ly that it may be in a readineſs, if the Physician ſees occaſion to

C 4 require

require it, but not with any expectation of being resolv'd any thing that is *certain* and material by it.

II.

Though the Physician should omit to *ask*, yet do not you forget to tell him all you know of the sick: tell him his age, sex, calling, complexion, habit of body and constitution: his customs in eating and drinking, and what course of life he has led: what time he was first taken: whether he has a vomiting, or looseness, or both: whether he sleeps much, or wants it, or has a cough, stitches, or pains in any part: whether his thirst be great, or he sweat much, and in what part most, or whatever else the sick person at that present labours under, and complains of; and be sure you do not

not conceal what Medicines he has already taken by the advice, or persuasions of others ; and who they were.

III.

Let your visits be at the beginning, and first onset of the Disease, and not be put off till the last, which makes the Disease, not only the more difficult, but dangerous also, and often-times proves fatal : you may as well, when your house is on fire, forbear going about presently to quench it.

IV.

When you have the direction of such a Physician as you ought to confide in ; be sure you *keep* to him, and *punctually* in every particular observe his

C 4 directi-

directions ; a little error herein, be it in your Diet or Physick, may be your death : and run not from one Physician to another , though perhaps more eminent and able than the first : it being a most certain truth , that *Multitudo Medicorum, & Medicinarum, &c.* A multitude of Medicines and Physicians do *very often destroy the sick* — But as to our present concern about Diet ; take notice : That

I.

All tender, temperate, sedentary, and sickly people, all Infants, aged , idle and decrepit persons ought to eat *often*, but yet *very little at once* ; because much food , (like much fuel thrown upon fire) extinguisheth their natural heat : and as weak and wasted bodies are to be

be restored by little and little, so also by moist and liquid Aliments, rather than dry and solid, because, that kind of Diet does nourish soonest, and digest, and distribute easiest.

II.

Those that have an imperfect health, or are under any manifest Disease, and eat *much*, and get little strength by eating ; 'tis a sign they have used themselves to too *full* a Diet: and the more you cram and cherish such bodies ; the less they shall thrive by it, but grow worse and worse; because, by much feeding, you do but increase the vitiated and bad humours, which should be wasted by Bleeding, Purging, or Abstinence. And this should caution all good Women, Nurses and Chymists, how they im-

importune, and impose upon sick persons, their comfortable, Cordial, and good things (as they call them) and continually encourage the sick, say the Physician what he will, to be eating one good thing or other

* *V. Authorem* * *Archeus* : To encourage the

reform this, and other unreasonable customs in Diet, was instituted in Old times, that Order of Physicians call'd *cliniicks*, or such as directed the diseased how to order themselves in sickness, which is now (the more is the pity) left to the discretion of every idle, conceited and ignorant Nurse or Gossip.

III.

Never, though in perfect health, eat at once, till your Appetite be quite satisfied: eat not

not till you have an Appetite, and eat not so long till you have none, was *Galens* rule, who lived an hundred years without any manifest sickness: This Rule also the Emperour *Aurelian*, *Cato*, *Seneca*, and all the famous Dietists carefully observed, and without it esteemed Physick, but an insipid and insignificant thing— *When we want our healths, we complain that we have taken cold, or eaten something hard of digestion, or make some such frivolous excuse or other; whereas, the real cause lies in a long continued disorderly diet: 'Tis rare unless we offend in quantity, that any food that is common to us or mankind, does offend us by its Quality; if there be any such thing as Qualitie, as there is not, says *Mempsis*.*

I V.

If you have eaten or drank too much at once, use so much Exercise or Abstinence, before you so transgress again, as will perfectly digest the superfluity and excess of your former eating and drinking ; or else there will be a necessity of being beholden to the extraordinary helps of Physick to prevent Gouts, Catarrhs, Scorbuts, loss of appetite, Crudities, Obstructions, Palsies, and what not ?

V.

If you eat a large breakfast, eat no dinner : if you eat no dinner, eat an early supper : if you eat a supper, eat no breakfast : if no breakfast, eat an early dinner ; and by this means you

you will keep your stomach clean, strong and vigorous, and preserve thereby a good digestion, and distribution of your food. Custom and company cause us commonly (more than thirst and hunger) to eat and drink: but when hunger and thirst invite us; 'tis to be preferr'd before occasion and opportunity: But if you resolve both to breakfast, ~~dine~~ and sup, let your suppers be early and largest, your dinners least, and all the time after supper (if your occasions will permit) be dispos'd to honest and innocent recreations and mirth.

VI.

Keep constantly to a plain, simple, and single Diet: none enjoy more health, and live longer, than those that avoid variety

variety and curiosity of meats and drinks, which only serve to entice us to our own ruine : Note also, that when you are directed to a Diet, you keep most to those Aliments in that Chapter , which least offend your stomack, and most refresh & please your fancy, to this end let the sick, or some for him, be often reading over the ensuing Chapters for Diet : and if your food be solid, hard or dry, be sure to chew it well, and drink the oftner.

VII.

Begin your meals, with something actually hot , and such things as nourish most, *viz.* things that are sweet, thin, luscious and liquid, moist, slippery, and most passible, as Cherries, Apples, Pears , but above all things Flumory : But all solid, hard,

Kitchin Physick. 31

hard, dry, acid, sower, sharp
and astringent meats and drinks
are to be used last.

VIII.

If at any time, yet at meals
drink not much at once, rather
drink often and little: This
will make the meat and drink
mix well in your stomach; pre-
vent *Fluctuations*, crudities and
sower belchings; also (for most)
morning draughts of strong
drinks, and frequent *compotati-*
ons, or tipling betwixt meals
are to be avoided.

X.

When you are in perfect
health and temper, eat and
drink things temperate: and
when distempered and sick, eat
and drink things *contrary* to
your

your distemper and sickness, though not contrary to your stomach and appetite : you may gratifie Nature, but not your disease, v.8. If your Disease be *cold*, your Diet (though it dislike your fancy) must be both actually and virtually *hot* : and if your Disease or Constitution be hot, your Diet must be cold or cooling ; and so of all other Diseases according to the Chapters hereunto annex'd : and ever more remember, that an erroneous, and irregular Diet, will undo, all that the Physician, or Physick can do for you : and *Galen* (a man as much to be believ'd and depended on as *Mempsis*) in his *Tract de Theriac*, affirms all Remedies ineffectual without a due Diet.

X.

The particular Chapters for
Diet

Diet (there being variety enough in every Chapter) must be exactly kept to; and no other food made use of, than is mentioned in those Chapters, till the Disease be cured, let standers by, and Dogmatick Chymists, say what they will to the contrary: 'tis keeping to a proper Diet that cures, and without this, they do but *Insanire*, or act like mad-men, that either give or take Physick.

Lastly.

And above all things; devoutly invoke God for his Benediction, without which, neither *Paul* nor *Apollo*, Galenist nor Chymist, Food nor Physick can do any thing; as is more amply thus signified in the words of *Sirac* to his son *Jesus*: *In thy sickness pray unto the Lord, and he will make thee*

D whole

whole : Leave off from sin, and order thy ways aright ; and cleanse thy heart from all wickedness : Then give place to the Physician ; for the Lord hath created him : the hour may come that their endeavours may have good success : for they also shall pray unto the Lord, that he would prosper that, which is given for the prolonging of life : for the Lord hath created food and Medicines out of the Earth, and he that is wise will not abhor them : and he hath given men skill, that he might be honoured in his marvellous works ; for, of the Most High only cometh Healing.

Phil. But to come a little higher the business I aim at : pray tell me Eugenius, what sick people have lately been with you ? and how mannage you that affair of Paupers ?

Eugen. There was with me just

just now a Lazar, so afflicted with the Bloody flux, and so extremely indigent ; that he has neither house nor home, friend nor money, and what to do with him, I know not.

Pbil. Give him two or three drops of the *Doctors Pseudo-chymical, Alexi-Stomachon* : A good draught of Pepper-posset, Egg-caudle, Mace-ale, mull'd Sack, or burnt Claret ; it may be will do as well.

Eugen. But, Sir ! the man is almost dead, and starv'd with cold and hunger, and has no two or three shillings, nor farthings to buy the Doctors drops, or a bit of bread !

Phil. You must resolve then to relieve him, or let him dye.

Eugen. That's a hard saying : I am loth he should perish, and yet to relieve all that *may* on

D 2 this

this account come to me, is to
ruine my self.

Phil. That's more than you
know *Eugenius*: Providence is
not so dead and dull a thing,
as too many make it: he that
had the young man sell all he
had, and, &c. knew how to re-
compence his Faith, and confi-
dence in God: besides, you
and I, have our names for
nought, if we look *no* further
than self and interest: Be but
you *faithful* in not imposing
upon poor; and careful in ser-
ving and saving the Patient,
(be he poor or rich) and never
question an honest satisfaction:
As Paupers *cannot* pay, so also,
prudent and generous Patients
will not, let Art and Industry
go unmaintain'd.

Eugen. Wou'd you have me
then, Sir, give him Phylick
gratis?

Phil.

Phil. I, I, *Eugenius*; good convenient food and money too; if you are convinc'd he is such a real pauper, as he says he is; or else all the *Alexi-stomachons*, *Polyceas*, *Panaceas*, and *Ambrosiopæas*, that you, or the Hermetick Doctor can give him, will do him little good: here, bid him provide him a good warm lodging, and buy himself a pound or two of Rice, and let him *torrise*, or parch it a little, as he is to use it, in a hot fire-shovel or frying-pan; or bake it for bread with a few Seeds, Nutmeg, Pepper or Cynamon, and eat nor drink any thing but Rice, thus prepared with scalded Milk, or Milk and Water, for seven or eight days, and your Patient, *Eugenius*, may live, to deride, and laugh at all the twelve-penny drops of Chymists, and charitable cheats of

poor needy Mountebanks and Mechanicks.

Eugen. Would you have me, Sir, use nothing else but Rice? 'Tis a great disease he labours under, and methinks Rice should not master it.

Phil. If it does not; give him often a dose of honest *Diascordium*, or (if that should fail) of our Hypnotick tincture, and Cordial Spirits: But you forget, *Eugenius*, that I told you, great diseases may be cured by keeping to ordinary Medicines proper for them.

Eugen. But Rice, Sir, is no Medicine: 'tis so common a food, that I wonder you should count it for Physick any more than Bread!

Phil. I count Bread, and every thing we eat and drink Physick, provided it be contrary to a Disease: For instance, if

if instead of a loose and moist belly, your Patient was troubled with a hard, dry, and costive belly; what Medicines? what *Alexi-stomachons* and *Pan-pharmacons* can do more, if so much, as such meats as moisten the guts and stomach? *sc.* Pruens, Pears, Apples, Butter, Oyl, Watergruel, Flumory, French barley, Spinage, and many such like moist and anodine Aliments, of which hereafter: and when the bowels and stomach are over moist, relax'd, and slippery as in your present Patient; what can Physick do more than gradually, as Rice does, both heal, alter, bind, dry and strengthen; especially as it may be cook'd? And you would find it, *Eugenius*, a hard task to tell me of any one Disease, that I cannot hope to relieve or cure by a proper Diet,

and very little else, as safely and surely, though not perhaps so suddenly, as the proudest Medicine the Chymist can produce.

What Disease is there that proceeds not from some of the simple or compound *qualities* ; and though no man is so compleatly wise , as to explicate them in all their causes and effects, which makes *Mempsis* absolutely deny, their is any such thing as *qualities*, which is *no less* absur'd , than to affirm there's no such thing as Summer and Winter , or Fire and Water, because in all things we know not their causes and effects, and yet 'tis certain, they really exist, and are (by the Suns absence , or more immediate presence) made up of such qualities, as we call, hot, dry, cold and moist : and as certain 'tis, that

that all essential Diseases are caused, and all Medicines cure those essential Diseases, by some or all of those four *qualities*, hot, cold, dry or moist: And what meats are there not, as well as Medicines, that are not in one degree or other opposite to those causes? And if so, as so it is, what hinders then (as strange as the Chymist makes it) that food may not perform those cures, and if you please, not improperly be call'd Physick; there being this only difference betwixt Food and Physick, that in health Nature, *i. e.* his *Archeus*, requires things *Homogeneal*, or of like qualities and temper to its self; but in sickness, things *Heterogeneal*, or of contrary qualities to the *Disease*, the neglect of which absolute and necessary distinction makes the Chymist so sceptical as he is.

Of

Of such force and power is food for the preventing and curing Diseases, that I could name you no meaner a Master of Physick than *Avicen* himself, who cured (to use his own words) innumerable Diseases by Diet; and esteemed it so honest (as indeed it is) safe, easie, pleasant, and useful a science, that no good, nor wise men (but the Chymist) would negle&t or undervalue it: However, if Diet should, (as in some sudden and great Diseases, it sometimes does) prove ineffectual, you are hereby no more prohibited the judicious use of greater Medicines, in such great and violent Diseases, than the blowing up houses, to prevent and put out fires, when such natural and rational helps as water will not do it. And that I may no longer detain you from

from what at first I most intended; I shall without any more ado, in several distinct Chapters propose you a proper Diet for Diseases; by the help of which, our Cordial Spirits, &c. I can with the satisfaction of a good conscience assure the Reader, that he may safely, and with good success (especially where the Physician cannot visit the Patient) practise on himself, and avoid the danger of putting themselves into the hands of *Pseudo-Chymists*, silly Women, Mountebanks, Mechanicks, Fortune-tellers, and such like cheats. And to do this, there needs not much more, than to be directed, or have the opinion of some honest and able Physician, whether your Disease be mixt, or comes immediately from a hot, a cold, a dry, or moist cause,
and

and then, as you are directed by these ensuing Chapters; to use a mixt or simple Diet contrary unto that cause.

C H A P. I.

*Treats of a Cold or cooling Diet,
for Hot Diseases and Constitu-
tions.*

There is nothing that we can think on, that belongs to Aliments so absolutely necessary, so good cheap, and easie to be attain'd, as *water*, without which the whole Universe must stand still, or run into immediate confusion.

It's peculiar prerogative is to moisten, cool, relax, relieve ease pain, evacuate, thicken, thin, and contributes something to all the active and passive

five Qualities, Dryness, only excepted: By its cold and moist Qualities it quenches Choler, and Lenifies sharp, acid, salt, and adust humours, and relieves all inflammations, inward and outward, and is the only potent refuge for all volatil, saline, thin and sharp bloods.

A glass of good spring Water, with a little toast, and a little loaf-suger mix'd, is a very good mornings draught, for all hot, lean, sanguine, choleric and hec tick persons. So is Water-Candle made thus: Take three pints of Water, boil in it a little Rosemary or Mace, till it comes to a quart, then beat up an Egg and put some of the scalding hot water to it, then give it a wame or two; add with a little Sugar, drink it hot or cold; three pints of Spring Water put to one pint of

of Milk with Sugar-candy, or double refin'd Sugar, is a drink that Princes may, and do often refresh themselves with. So also is running Water with a Lemon, and some part of the Rine slit into it thin, and a little Sugar and Wine put to it ; or Syrup of Raspberries, Baum, Violets, Mint, or Clove-gilly-flowers ; you cannot take too much of it, in ardent Fevers out of a botile cork'd close, and a quill run through the cork to drink out of : Note, that raw cold Water, in Fevers, Inflammations, and Cholerick Thirst, being drank at once in great quantity may cause obstructions, and many dangerous Diseases, as Drop-sies, &c.

But if you first boil well the water, and use it after it is again perfectly cold, instead of obstructing it will deobstruate, or open obstructions,

structions, and may thus be given at any time, in all sorts of Fevers, either malignant or ardent, especially if a little White-wine Vinegar be mix'd with it.

That Water is best, which is insipid, or without taste, clean, light and bright ; but to make bad water good, and good water better, boil it well, and then let it cool again before you use it.

Of Water is made Water-gruel (the sick man's Food and Physick) when the *Archeus* abhors all *Cordials* and high-Diet : this is ever very acceptable and pleasing, and consequently, not to be neglected by *Memphis* himself, there are these several ways of making it :

Take two pints of River or Spring Water, boil it first, and then let it cool again ; then put to it a due proportion of Oat-meal,

meal, a handful of Sorrel, and a good quantity of pick'd and well wash'd Currants, (eston'd Raisins of the Sun, and other ingredients, as the Disease will permit, may also be added) tye up these ingredients loosely in a fine thin linnen cloth or bag : boil them all well together (with or without a little Mace, Nutmeg, Rosemary, &c. as occasion offers) when 'tis sufficiently boil'd, strain the Oat-meal, and press out all the juyce or moisture of the Currants and Herbs ; throwing away the husks ; as you eat it, sweeten it with a very little Sugar, Salt, Butter, and fine Manchet may be added, unless the Disease be very acute : Or,

Take a quart of water, put to it a spoonful or two of Oat-meal, and a little Mace, when it is sufficiently boil'd, put in it

it seven or eight spoonfuls of white, or Rhenish-wine, to make it more nourishing (if the Disease will bear it) beat up an Egg with a little Sugar, and put some of the hot liquor to it, and then give it a walm or two: Or,

Take Tamarinds or Pruens, wash them in several Waters, then stone them, and cut them small; boil them in a sufficient quantity of Water and Oatmeal, and strain the juyce from the flesh, as you did the Currants, and add to it a little Sugar when you eat it.

All sorts of Broths, Ptisans, and Suppings made of Barley clean pick'd, hul'd, and wash'd in many waters, is very pleasing to persons sick of hot Diseases; So are all tart, sharp and sowre things, as Verjuyce, Barberries, Vinegar, Gooseberries,

Cervices, Oranges, Lemons, dried Grapes, or our common red Cherries dried, quench thirst, cool, cause appetite, and please most sick Pallats, Sorrel, is a most noble and useful plant; Possets made of it, are excellent in ardent or malignant Fevers, the Green-sauce made of it, is the best of all Sauces for Flesh, Gooseberries not full ripe, scalded, and eaten with good Water, a little Sugar and Rose-water, Marmalade of Gooseberries is also a dainty repast for weak and sickly persons, so is their Quideny, the Quideny of Currants, both white and red, do the like; so do Barberries either preserved, or in the conserve, and many such like dainties made by ingenuous Gentlewomen; Tamarind Possets are also very pleasing, and profitable in all hot

hot Diseases: 'Tis made thus:

Take three pints, or two quarts of Milk, boil in it about two peny worth of Tamarinds (which you may buy at the Apothecaries) until it turn the Milk, then strain it from its Curds: Thus is made White-wine, Rhenish, Lemon, Orange, Sorrel, Pippin, and all Possets made of sowre things, wh ch are excellent in Fevers, and all Diseases coming of Choler; Vinegar Possets will do as well as any.

Apples quodled, and eaten with Water, Sugar and Verjuyce, are grateful to a hot and dry constitution: So Pruem stew'd with Sorrel, Verjuyce, or Juyce of Lemon, Endive, Succory, Dandelyon, Spinage, Beets, Purslain, Borage, Bugloss, Violet, Strawberries, Cynq-foyl, Raspeberries, Mulberries,

E 2 Burnet,

Burnet, Quince, Plantain, Dampsoms, Lettice, Cucumbers, Eggs potch'd into Water, Vinegar or Verjuyce, and eaten with Sorrel siphits or Vinegar, and fine Sugar may be permitted persons, whose Disease is not acute, or Eggs beaten in a Plat-ter with Butter-milk to a moderate thickness, and sugar'd is also excellent.

Two-Milk Posset: that is, boil a quart of Milk, to this put a pint of Butter-milk, take off the Curd, and you have a pleasant Posset: This Bocheet made of Ivory is also excellent.

Take Spring-water three pints, boil it away to two; when it is cold, put to it one ounce of shavings of Ivory, a few Coriander, or Carryway- Seeds; you may add also as many bruised Currants as Ivory, put

put them all in a Tin Coffeepot, adding as you think fit, a little liquorish, and let them stand simpering by the fire, four or five hours, then strain them, and keep the liquor in the pot to drink when you will as Coffee; to make it a more pleasant repast, you may put a little Rheinish-wine to it, and dulcifie it with a little powder of white Sugar-candy. Cullis, and Jelly of Ivory and Harts-horn is a good Restorative Diet; for hot maziated persons, make it thus:

Take a Chicken or young Cockerel, Pheasant, Snipe, or Wood-cock; those that have not too much money, may take Hogs feet, Lambs, Calves, Pigs-pettitoes or Trotters; or take the bones of Veal, Mutton, Hens, Pullets, Capons, &c. which have sinews sticking to them; Boil all, or any of these

in the water wherein French Barley has first been boyled, throw away the Barley, and add to the Water some shavings of Ivory, and a few Currants, or stoned Raisins; when the broth is throughly boyled strain it, and when it is cold it will Jelly; take from it when 'tis cold all the fat from the top, and dregs at bottom; and to a Porenger of this melted, put the yolk of a new laid Egg beaten up with the Juyce of an Orange, and a little Sugar, and let it stew gently a little while, and so drink it.

Note.

That all salt, and bitter, and very sweet things; and all hot and dry things, are to be avoided while you use this diet, and are advised so to do by your Physician

Physician, as Pepper, Ginger, Cynamon, much Salt, Tobacco, Brandy, and wine unless mix'd with Water, strong Beer and Ale, and meat especially much rosted, and very fat : But cooling Odours, as Vinegar or Water, wherein Rose leaves, Violets, or any sweet temperate Herbs have been steep'd ; or a turf of fresh earth often smelt to ; or to receive much the sent of Cow-dung is good and necessary for hot blooded people.

CHAP. II.

Treats of a Hot Diet, for Cold Diseases and Constitutions.

THE intent of hot Aliments is to heat and dry a cold and moist Constitution ; to cherish and restore our Native heat, when it is deficient, by any cold accident or disease. If Food virtually hot, exceed the second degree of heat ; as Garlick, Onyons, Mustard, Radish, Brandy, &c. It may not then improperly be called Phylick ; and more fit to be used so, than as food ; and though our bodies are best preserved by things con-natural, or moderately

derately hot ; yet when we do accustom them to things immoderate, as much Wine, Brandy, Tobacco, &c. We seldom long escape death, or some great disease : But away with these distinctions of qualities , says *Memphis* : All that concerns this Chapter , is to mind you of such things as are *contrary* to a *cold* disease, a faint, weak, vapid and watery blood : and 'tis endless to assert all that may be said on this subject : I shall therefore only single out such as are sufficient. This Cullis is counted excellent.

Take a large Cock, Capon, Sparrows, Partridge, Snipes or Wood-cocks, boil all, or any of them, in a gallon of Spring-water, till they fall in pieces, or come to a Pottle : then take off all the fat when 'tis cold, and put

put to it two quarts of White-wine, and then boil it again to a Pottle: then clarifie it with two or three Whites of Eggs: then dulcifie and Aromatize it, with about a quarter of an ounce of Cinamon grossly beaten, and about four ounces more or less of fine Sugar: colour it with Saffron, and perfume it with a grain or two of Musk, or Amber-greese; and to make it more cordial and costly, add to it confect. of Alchermes, and Hyacynth, q. v. strain it through a gelly bag two or three times, and eat it alone, or mix it with other broths. Or,

Take Calves-feet, Cow-heel, fresh Pig-pork, Veal or Trotters, let them simper ten or twelve hours by a soft fire, in a sufficient quantity of Spring-water,

water, with Mary-golds, Rosemary, Time, Savory, Sweet-marjoram, Mace, or Cinamon: when 'tis almost boil'd enough, add to it a crust of bread, then strain it: To make it more nourishing, put to it, as you eat it, the yolk of an Egg and Sugar. Or,

Take a quart of Sack, burn it with Rosemary, Nutmegs or Mace, then temper two or three new laid Eggs, with four or five spoonfuls of it: Give it a walm or two with the Eggs, and add to it Sugar to your content: Thus also for cheapness it may be made with Ale, stale-beer or Sider: Or,

Take two or three spoonfuls of Brandy: put to it a pint of Ale, boil the Ale and scum it, then put to it Sugar and drink it: Or,

Take

Take three or four leaves of Sage; twelve leaves of Garden, or Sea-scurvy-grass, shavings of Horse-radish root, as much as will lye on a shilling, Raisins of the Sun eston'd, Num. 20. put them into a quart bottle of Ale or Beer, after two or three days you may drink it constantly for your ordinary drink against the Scurvy, Dropsie, Green-sickness, or any cold Disease.

Egg-caudle, and all sorts of broths, Bocheets, Caudles, Cullices, Jellies, and liquid Aliiments, made with Flesh, Eggs, Sugar, Sweet-fruit, Wine, or Aromatick Spices, nourish more and sooner than things that are solid, and in the substance, and on this account, no diet can exceed Eggs eaten any ways.

Take

Take any flesh reer-roasted or boil'd (Mutton is best) press from it the Juyce or Gravy : let it simper over a soft fire, with so much white or Rhe-nish Wine, as there is Gravy : to which add the yolk of Eggs as you see occasion, Sugar, and a lirtle Cynamon, Nutmeg or Mace ; drink often four or five spoonfuls of it, or eat it with crums of fine Manchet, or Naples Bisket : The bottom of a ny well-seasin'd Venison Pasty, or meat Pye ; stew'd in a suffi-cient quantity of Wine and Water, or Ale and Water, or Water only makes a good sto-mach Potage.

All Aromatick Plants, all ex-al ted Sauces with Anchovae, Saffron, Shalots, Pepper, Ginger, Cloves, Cynamon, Nutmeg, Mace, Mustard, or Horse-radish roots,

62 Kitchin Physick.

roots, Chervil, Cressles, Mint, Peny-royal, Taragon, &c. Steept, slic'd or shred into Sack, are good Sauces for cold and crude stomachs.

Note.

That *Ambrosiopæa's*, or our *Cor-dial Spirits*, much *Flesh*, and *good Wine* moderately taken, may be used while you are under this diet: Rich *aroma-tick scents*, *odours*, and *per-fumes* are also excellent: *Ga-llen* counted them the *solace* and *support* of his *life*: The *sauce* and *food* of his *Spirits*; and that *Reverend Divine*, the learned *Hooker*, found them so to fortifie *nature*, that he could not live without them: And certainly, most *distempers* incident to a *cold* and *moist* *brain*

brain (the original and prime cause of most diseases) are prevented, relieved or cured by Aromatick Odours: these and good Air, are says, ('tis Hippocrates, I think) the $\alpha\phi\sigma\beta\alpha$ μέντη κανῶν, charms against all evil.

CHAP.

C H A P. III.

Treats of a moist diet for dry diseases and constitutions.

Most of those things mentioned in the first Chapter against *hot* diseases, may be useful also against *dry*, because such diseases as are hot, are generally also dry; and therefore it is, that moisture and dryness are counted passive qualities: But besides what are already mentioned in that Chapter, there's nothing can come in competition with *Milk*: and had Gods providence confined us only to this Aliment, and bread

bread we had no cause to complain of his bounty.

'Tis generally suppos'd to be of a cold and moist temper; but being nothing else but white blood, I rather think it (as blood is) temperately hot and moist, and so like the blood of our bodies, that nothing can exceed it for nourishment, and therefore 'tis that Milk in acute distempers is accounted offensive, unless alaid with water: Asses Milk for Medicinal use is in greatest repute, because 'tis not so thick, to obstruct, nor so thin as not to nourish: both which may be performed by Cow-milk, either by taking from it the Cream, call'd Fleet-milk, or putting to it a due proportion of Whey, especially if the Whey be first well boil'd, and put to it cold, and then it

F will

will answer all the intents of Asses milk : But such as are found, and under no manifest distemper, stand in no need of these cautions and directions, nor can err in eating it, only observing : 1. That they do not eat it raw and cold, when they are hot : 2. Not to eat it on a full stomach, or mingled with other meats : this makes children so subject to Worms : 3. Use no violent motion immediately after it. — A draught of warm Milk from any Cow; 'tis but conceit and opinion to count on a red-Cow, more than a red-Woman : the brown and black of both Kine are best, so that they are young, well fed, and well flesh'd) their Milk, I say, taken in bed about an hour before you rise, is an absolute refection for a hot, lean

lean and dry constitution, if you put a little Sugar, or Salt in it, you need not fear its curdling or corrupting. This trifle made of Milk is pleasant : Take a quart of Milk ; boil in it a blade of Mace : then take it from the fire, and dissolve in it two or three spoonfuls of fine Sugar : then when 'tis blood-warm, put to it about a spoonful of Runnet, stir it, and dish it out for a wholesome repast : some do it with Cream instead of Milk, they are both good : There are many of the like nature, which this short Essay will not permit of.

Fish of all sorts is also cold and moist, especially those that live in fresh waters, but Fish that dwell in salt waters, and among Rocks, and gravel Rivers are best. Fresh-cod,

F 2. Whiting

Whiting, Shads, Place, Flounder, Sole, Bream, Barbel, Smelts, Carps, Gudgeon, Pearch, Pikes, Roche, Mullets, Jacks, or broths made with these, and Oysters, Cockles, crumbs of bread, and yolks of Eggs are fine feeding for sick maciated people.

Fruit of all sorts, Pears, Apples, Prunes, &c. Stew'd, rost-ed, boil'd or bak'd, are good also against dry Diseases; Carrots, Cowslips, Purslain, Letice, Asparagus, ripe Mulberries, Spinache, Strawberries, Dates, Violet leaves, Sweet-almonds, Mallows, Beets, Endive, Succory, Borage, Burnet, Liquorish, Scorzoner, Raisins, Currants, Whey, Wheat, French barley, Oatmeal Puddings, Frumety; but above all things Flumory, the worth of which is known to

to few: 'tis made thus: Take half a peck of Oatmeal, take from it the superfine flowre, put it to soke three or four days in a stand, or any earthen Vessel, with so much water as will more than cover it, shift the water every day to take away the bitterness of the Oatmeal, let it stand in the last water till it sowre: and when you would use it, stir it well together, and strain so much as you would use at once: then boil it up to the consistence of a gelly, and eat it at any time cold or hot, with a little White-wine or Sugar, Sack, Claret, Sider or Oat-Ale; though it seems worst, that sort of Flumory is best which looks cleer and sheer, and tastes sharp and sowre: Thus also may be made Flumory of Wheat, Rice, French barley

barley, &c. Frogs and Snailes are counted good food in *France*, so may Toads, Spiders, or any Vermine, if they come from thence: Our English Hens, Cocks, Veal, Lamb, Chickens, Kid and Capons, are, I think, every whit as good for saline, hot and dry bodies: If your Lamb and Veal be very young, you ought to stick it with Cloves or Rosemary, as you do Beef; and it eats more pleasant, and is more wholesome. The brains of most Animals are over moist and Phlegmatick: But the Rumps, Tails and Tongues of all Beasts, (but one) are temperate and restorative. The Lungs also of Flesh and Fowl are good for hot and dry constitutions: So are the Eyes, Gizzards, Sweet-breads, and feet of most creatures,

tures, especially boil'd. Cassia or Currants boil'd in Chicken or Veal-broth, cools, moistens, and loosneth the belly: This is also a good, cool, moist, cheap and nourishing potage: boil any Mutton or Veal in water, with or without Oatmeal; when the Meat is a little more than half boil'd, put in it a bundle of sweet Herbs, and the green leaves of Mary-golds, Sorrel, Spinage, Lettice, purslain, Violet, and Strawberry leaves: add to these a sufficient quantity of the tender part of Asparagus, or a good quantity of green Pease will do as well, especially if you bruise some of them before you put them in: Or boil Damask Pruens in two quarts of water; after they have boil'd a quarter of an hour,

put to them a saucer full of wheaten bran; let your bran only steep in the hot water till 'tis cold, then strain it, and sweeten it with Sugar, and drink it frequently: Or steep a pound of Pruens, and a ver-ry little Liquorish in three or four pints of cold water, thirty or forty hours, and drink it for common drink: Or this Emulsion: Take Raisins of the Sun ston'd, and Currants of each a small handful, Lettice and Purslain seed of each bruised two or three drachms, boil them in a Gallon of Spring water to a Pottle; then blanch two or three ounces of Almonds, and bray them in a stone Morter: strain the li-
quor, and put into it the Al-
monds; then strain it again,
and with fine Sugar make an

Al-

Almond Milk, and drink it blood warm, as often as you will. In short, nothing moistens the body more than much sleep, ease and rest, and living in such a moist Air as *Lambeth-marsh, Hackney, or Dengey hundreds*: And though that Air is simply best, which is most serene, clear, sharp and dry; Nay, our Native Air, though by its sympathy with our first matter, often times most repairs and mends our decayed Natures; yet sometimes a gross, thick and moist Air, or indeed any Air opposite to the Disease we labour under, must by us always be reputed best: it being a sure rule that all things cure best by *contraries*, be it Air, Aliments, Food, Physick, or any of the non-naturals.

Note

Note.

That while you are directed this
Diet, all things are to be a-
voided, which are forbidden
in the first Chapter.

CHAP.

CHAP. IV.

Treats of a drying diet, for moist Diseases and Constitutions.

Read, is so inseparable a companion of life, that neither sound nor sick can subsist without it; and did I not stand in awe of time, and feared prolixity: I would write its Paragraph, and make mankind sensible, how with this, Milk or Water, and very little else, we might contemn the curiosities of a Court, and encounter with death it self. *Epicurus* (that Cormorant and Monster of men) only with his $\mu\alpha\zeta\alpha$ η $\bar{v}\delta\omega\eta$ could entertain himself so well; that he could dispute felicity with Kings: and

and in his morals tells us, that when he would entertain himself more splendidly, he mended his cheer with a little Milk, and found so much satisfaction by it, that he bids defiance to the pleasures, which the ignorant and sensual world so much like, and cry up in magnificent feasts, great entertainments, rich Wines, costly Meats and Junkets: and certainly says our wise man, most that have addicted themselves to variety, extravagancy and excess, have thereby either loaded themselves with new cares, or contracted new vices; and so become obnoxious to various and great troubles, and frequently commit Rapines, Cheats, violating Justice, Faith and Friendship, and many times precipitate themselves into grievous Diseases

Diseases, losses and disparagements; which by Frugality, Temperance and Sobriety they might have avoided: Nature requires little, opinion much, and he that has not this faculty of abdicating from his desires, his mind is like a Vessel full of holes ever filling, but never full; and to him, that is not satisfied with a little, nothing will ever be enough: and who-
soever covets no more, than that little he enjoys; however the world (deceived by vain opinion) may account him poor, yet he really is the richest man alive; and the way to make ones self truly great and rich, is not by adding to ones riches, but by detracting from our desires; and what reason is there, then says our brave Philosopher, that any man should stand in

in fear of Fortune, or court it's favour, since few or none are so poor, as to want long these things, or ever was reduced to a lower ebb, than Sallets, Bread and Water; nor know I, whether more than this, with a quiet mind, and good appetite, (without which none need eat) is worth contending for. How many by high drinks and dyet, riot, and luxurious compotations have dyed on their Close-stools, expired in privies, and took their leaves of this base world over a Chamber-pot, or at least, only out-liv'd the conflict, with Gouſts, Palsies, Catarrhs, Surfeits, and many other ignominious Diseases: and what great matter can be expected in Church or State, from that man whose joynts are inſeebled,
his

his sinews relaxed , his head clowded, eyes bleered , and mouth full of curses and clamours , and all by reason of debauchery , excess and luxury ; which chokes rather than cherisheth Nature , and clogs the Veins and Vessels with such superfluous moisture , that no Meats nor Medicines can command those unmanly Diseases, that are the effects of it : and though Bread will do as much as any thing , yet , unless temperance, abstinence, or a spare diet be joyned with it , all that Physick or Food can do is in vain. No persons are more offended with Crudities, Worms, Fluxes , and Defluxions than those that eat none, or too little Bread : No Flesh, Fish or Fruits that we can feed on , but putrisie and convert to

to slime and water for want of it : No country, no place, no people ; (in some sort or other) are without it : Some bake it, some broil it ; others fry , tost and boil it ; some make it of dry'd Fish, some with roots of Plants, and Barks of Trees : some with Seeds, Nuts Acorns : Among our selves 'tis made of Barley , Rye , Oats, Misceline, Wheat ; of all which Barley Bread is worst , and Wheaten best, especially if it be not too fine , and without leven, or spoil'd in making or baking : The crum is best for Cholerick, the crust for Phlegmatick and moist constitutions ; or they may eat it tosted : the newer it is ; the more it nourisheth ; the older it is , the more it drys : I have known Children cured of the Chin-cough,

cough, by drinking little, and eating much Bread ; 'tis good also against the Rickets : and the reason why Fluxes, Surfeits, Fevers and many other Diseases, are so rife in Fruit-time, is, because Bread is not eaten with them : the more moist and liquid our meats are, the more Bread is to be eaten with them : dry houshold Bread, Manchet or Bisket, eaten for a Breakfast, for Supper or last at meals, with a little Wine, is the only refuge for Rheumatick and moist constitutions. *Galen*, by much study, was troubled with distillations, but preserved himself many years by eating no other Breakfast or Supper, than Bread dipt in Wine, and with good Odours. Rice made into Bread, or dry'd in an Oven, and steep'd

G in

in Wine or stale strong Beer, and then boil'd or bak'd with a little Pepper, Seeds, or Cinnamon is good, so are all spiced, and Aromatick Aliments : Eggs rosted and eaten with Pepper, much Salt or Cinnamon, and a glass of Wine or good Drink after them, nourish and dry much : All Wild Fowl, Partridge, old Pigeons, Ducks and Geese ; Stares, Thrushes and Black-birds ; Larks, Sparrows, Teel and Widgeon, Rabbets, Beef, Mutton, Venison and Hare dry rosted, dry up Rheum : Broth made with Rabbets, Rice, Sorrel, Sage, Sparrows, &c. All sowre things also dry much, as Vinegar, Verjuice, Orange, Lemon : Allum posset is incomparable for a gargel to hinder defluxions, or take it inwardly in hot and

and moist distempers: Make it thus: Take a lump of Roch-Allum, put it into a quart or two of boiling Milk, stir it till it is very well curdled; take off the curd, and drink it hot, in malignant and putrid Fevers: Broths made of China and Sarsa; or let all your Beer and Wine be drank out of a *Lignum Vitæ* cup: Some have abstain'd from all manner of drink, for many months: there are many other things that might be added to dry a moist Disease and Constitution, which we omit, because most of the Diet in the second Chapter against cold Diseases, may be used here as a drying Diet.

Note.

That our Ambrosiopæas, or Cordial Spirits, at, after, or before meats may be used, while you are under this diet : But Milk, much Sugar, much Drink, and all moist things, mentioned in the third Chapter must be omitted ; But Abstinence, a spare diet ; much exercise, little sleep, especially in the day-time, and presently after feeding is pernicious, for fat, Phlegmatick, and moist bodies ; for

for hot, lean and dry
bodies 'tis necessary, e-
specially in Summer and
hot Seasons.

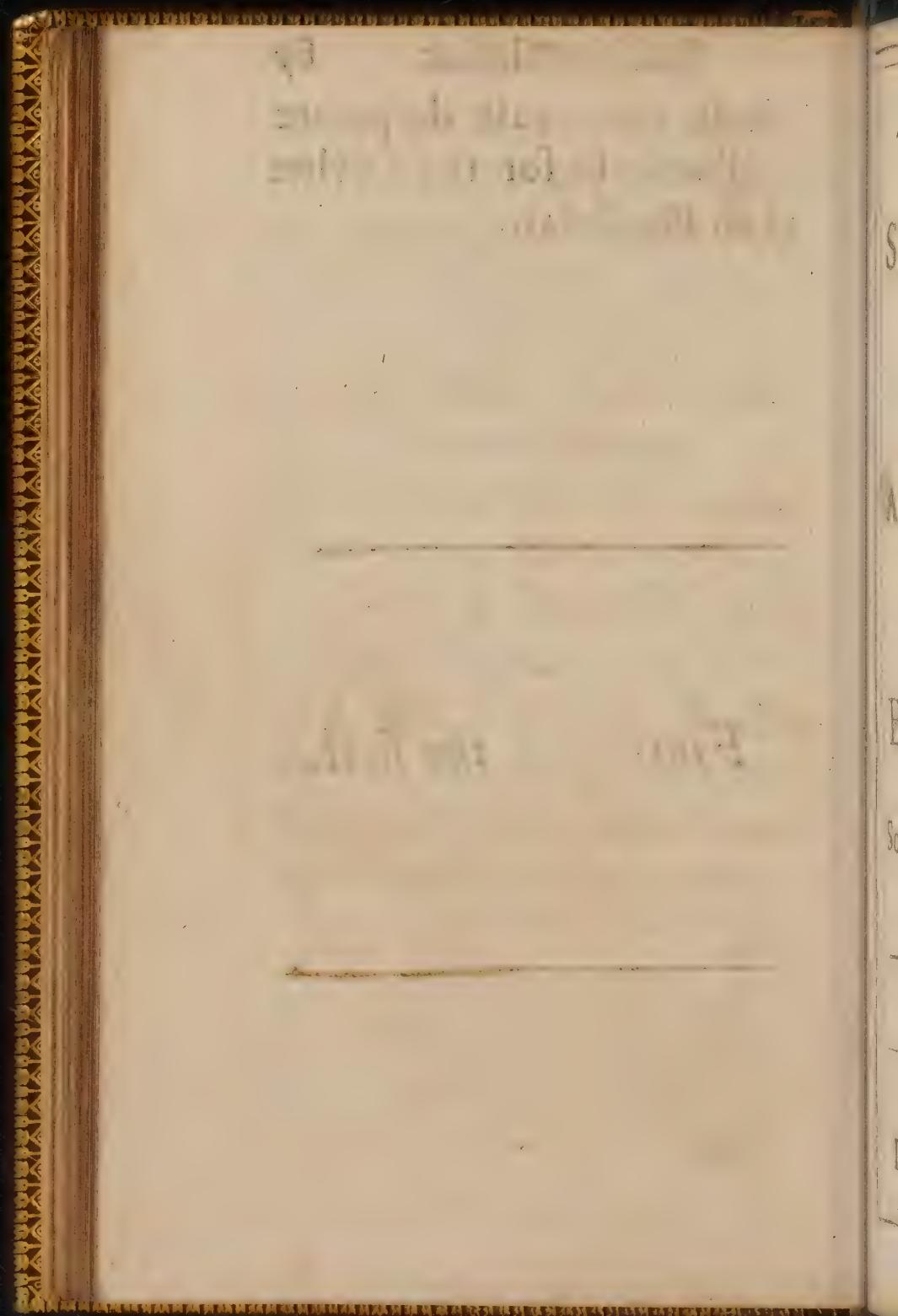
The Conclusion.

And the summ of all is
this: when a Pauper and
sick person comes to me; I
direct him (if any) no more
Physick than is absolute-
ly necessary; next I bid
him keep a proper diet, or
take a proper Cordial a-
gainst his Disease. If his
Disease comes from a hot
cause, I bid him keep (till
he

he recovers) to the Medicines and diet belonging to the first Chapter. If from a *cold* cause, then to use no other Diet and Medicines than is contained in the second Chapter. If from a moist or dry cause, then to the Diet, and Directions in the third and fourth Chapter. If Diet and our Cordial Drinks do not do, then I recommend them to the Stove and Artificial Bath; mentioned in the second part of these Dialogues; and if then, and there they mend not, you may conclude

clude their case desperate
and more fit for the Divine
than Physician.

Finis part the first.



Miscelanea Medica :
OR, A
SUPPLEMENT
TO
Kitchin - Physick ;
To which is added,
A short DISCOURSE
ON
STOVING
AND
BATHING:
WITH
Some transient and occasional
Notes on Dr. George Thomp-
sons *Γαλνώ-Μεμφίς.*

— *Nec lex est justior ulla
Quam necis artificis arte perire sua.*

L O N D O N ,
Printed in the year 1675.

Учебник для
СУППЛЕНТ

Книга - Правильная
Алгебра
Синтаксис

Книга для изучения математики
Синтаксис

Синтаксис
Синтаксис

HIPPOCRATIS
&
GALENI
FAUTORIBUS,

Speciatim
Erudito viro, mihiq; observando,
Thomæ Austen Armigero,

Mei amicissimo,

Necnon

Egregiè Dodis.

J. N. & T. S.

Medicinæ Doctoribus.

PELLÆO Juveni, Cultor
non sufficit unus—

A 2 *Duos*

Epistola Dedicatoria.

Duos igitur tanto Heroi,
diversi generis, obtigisse,
memoriae traditur, Crate-
rum scilicet, φιλοβασιλέα, &
Hephestionem, φιλαλεχάνδρον,
ab eodem appellatos. Quo-
rum, ille quidem Regem,
hic vero Alexandrum, co-
luisse dicitur: Mibi quoque,
in publicum prodeunti, ana-
logo quopiam, multo magis
opus esse, quis dubitet? Re-
pertis enim libelli, & causæ
quam tractat justissimæ pa-
tronis idoneis, alias etiam,
Scriptoris

Epistola Dedicatoria.

Scriptoris protectores, ex-
quirendos facile persensi:
Nec mora, Vos enim, viri
egregii, illico mibi in men-
tem rediistis, (unde quidem,
(ut verius dicam) nuna-
quam abestis) qui me, ve-
stra familiaritate, olim
dignati, sic me, sic mea
omnia, utcunque tennia, e-
stimatis, & vel laudare,
vel saltem excusare, parati
estis, ut aliis, hunc tracta-
tum inscribere, vel alios,
mei Defensores adoptare,
nefas

Epistola Dedicatoria.

nefas duxerim.

De meipso (more Chymicorum specialiter & Loyaltate & Melioritate, G. T.) multa promittere modestia non patitur; & quamvis mibi non sum tam suffenus ut quidquam de me magnopere pollicear, in utraq; tam Academiâ educato, exactis etiam viginti proper annis in studio & prâxi Medicinae, Chymiae, & Anatomiæ, licet mibi dicere me non prorsus ignorantum esse pluri-

Epistola Dedicatoria.

plurimorum: sive Dogmatum
sive Experimentorum, quæ
alicuius in hac arte momenti
sunt. Quapropter navem
solvendi & hunc oceanum
discurrenti copiam facile
mibi dandam confido, gra-
tum aliquid & utile huma-
no generi exponere studen-
ti. Valete viri egregiè
docti, Accipite hoc offe-
rentem παρεγγόν; Pergite mi-
hi (quod semper faciis)
indulgere, meiq; patrocini-

A 4. um

Epistola Dedicatoria.

um suscipere, dignemini :
& perpetuo favete

Addictissimo Vesti,

T. C.

Miscelanea

Miscelanea Medica:
OR, A
S U P P L E M E N T
TO
Kitchin-Phyfick.

The Second Part.

ALL Physicians whom we
ought most to confide
in, do conclude and
have determined it as a most
undoubted Truth, to *cure* with
con-

A Supplement

contraries, and preserve with Cordials, according to that confirm'd Aphorism of *contraria contrariis curantur: Similia similibus, conservantur.*

Paracelsus, Theophrastus, Bombastus, Van-Helmont, and some of their late conceited Disciples, without taking any notice of this distinction, do *morbum morbo curare*: and venture to attempt the putting out of fire with fire: Or, curing hot Diseases with hot Medicines, and consequently cold Diseases with cold. Hippocrates, Galen, and their more aged Off-spring; on the other hand judge it more reasonable and practicable to put out fire with water; and to subdue the cold effects of water, by heat or fire: and to this end, if the Disease be hot and dry, as a Fever, they advise

vise such Food and Physick, as is cold and moist; and hot and dry Meats and Medicines to subdue a disease that is moist and cold; never neglecting (as is supposed by the Chymist) to supply *Nature*, though not the *Disease*, with convenient, delightful, and proper Cordials, always rememb'ring, not to *nourish*, but to oppose a Disease, with things that remove, or alter it by their qualities.

We are much beholden to the temperament and qualities of things, for the preservation of our health, and curing Diseases; nor is there, through the benignity and bounty of God, any accident or distemper, but hath its remedy assigned it, by the master, form, temperament or qualities of Medicines, knew we but *certainly* how, and when to

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to apply them : and therefore
it is, that *Physiology*, and all the
five parts of *Physick*, are more
absolutely necessary, than the
most exalted , and accurate
Medicines of the *Chymist*: and
though by some (who know
the vulgar neither do, nor will
know any thing but what is
vulgar) the *Galenist* and *Chy-
mist* are represented , as two
distinct, different and inconsi-
stent things, yet 'tis certain,
they both serve but to make up
one intire *Artist* : And I could
tell you *Eugenius* not only of
some *Physicians*, but some also
of your own profession , that
can compare, if not out-do the
greatest *Don* and *Heroes* (as
they think themselves) of the
Chymical and *Hermetick Sect* :
And because you may depend
upon it for a *Truth*, that all

Dis.

Diseases and Remedies, may as well and better be comprehended under some of the simple or compound Qualities, than any other invented *Idea*, Name or Notion whatever of the conceited Chymist, to this very end, the foregoing Chapters in the first Part, have given you a practical account of such things, as do *preserve* by their *agreement* with Nature, and *cure* by their *contrariety* to the Disease; and not to advise people to a Diet, that is answerable to their Disease and Physick they are prescribed, is to ruine them: nor are they by any but conceited Practitioners and Humorists, to be left at large, to feed as they think fit on old Cheese, Red-herring, or to inflame themselves with the more subtil and penetrating Spirits

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Spirits of Brandy, Punch and *Aqua Vitæ*, which, though at first they seem to content Nature, and exalt the *Archeus*, or vital and natural heat of our bodies, yet they so alter also the natural tone, temper and ferment of the pancreas, blood and stomach, that (in a little time) they leave them languid, faint and vappid: By these things the Chymist may for a while, seemingly make his *Archeus* or Nature blaze the better; but (like a Torch with often beating) it will certainly burn out the sooner: and 'tis rare to find any accustomed Brandy, or *Aqua vitæ* Bubber, when once sick ever to recover, because the frequent use of such things, make all other Cordials useless and invalid in time of sickness, and when Nature
should

should stand most in need of them. Besides, they either at first so inflame the vital Spirits, as to produce such acute, sharp, and sudden Diseases, as Fevers, Apoplexies, and the like, or else in time (as one fire puts out another) they extinguish the vital heat and moisture, and thereby occasion such chronick and fatal Diseases, as Gouts, Dropsies, Palsies, Hecticks, Scorbuts, Consumptions, and death it self.

In short, our blood and spirits may as well be too much *agitated* as *idle*, and the volatile Salts may stand in as much need of fixing, as the fixed Salts of volatizing, nor is their less danger in one than the other: and how the Chymist, only with his hot fiery Cordial Spirits at one and the same time, can serve

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serve two such different Masters, I understand not, and must herein submit to better judgements than my own, and surely, such a modest and mannerly condescension, as this woald have better become *Mempsis*, than an unmanly disdaining others to magnifie himself; nothing being more intolerable and base, than inurbanity: Nor can I but wonder with what confidence he can pretend (as he does, page 187) to subdue the irregular passions, and reform the *sinful* inclinations of others by his Medicines, when, after so many thousand Doses, as he says he has taken himself, (only to animate others) as yet he has not conquer'd his own: his prevaricating in this is enough on all occasions, to call in question his integrity, and

and to make him suspected a—
Chymist : Nor are we so much
to confide in the loud *Hyper-*
bolies of his Medicines, and great
brags that are daily made of
Pantamagogons, *Alexi-stoma-*
chons, &c. As to some few well
digested institutions, that may
practically relate to the six
non-Naturals, and a Directory
for Diet.

Like Food, like Flesh, like
Meat, like Medicine, was once
almost grown proverbial : and
some old Philosophers, by the
continual succession of new mat-
ter by Aliments ; have *not only*
affirmed ; that from sick men
we may become sound *men* :
but of late the Chymists have
so improv'd, and advanced the
Notion in behalf of their *Æ-*
therial, and supernatural Spi-
rits, that we may (say they)

B also

10. A Supplement

also become *new men*; and one of the best and most accomplish'd of the Chymical Cabal (meaning *Mempsis*) has undertaken (on condition his Majesty will be gracious to that profession) not only to cure his Subjects of Incontinency, Atheism, Profaneness, and all manner of Sin and Debauchery: But will make them also Just, Devout, Loyal and Religious, only by cokesing, taming, and tickling the *Archens* with his Hermetick and Chymical preparations: and to gratifie farther, his sacred royal Master for so great a kindness he engages (to use his own words, pag. 187. of his *Salwo-petuſis*) by the powerful operation of his *lateſtū* (i. e. in plain English his profound skill in Physick) to convert *Quakers*, *Catabaptists*,

to Kitchin Physick. 11

baptists, Independents, Separatists, Schismaticks & the multitude of Phanaticks to the Church of England. Do this, & thou shalt have my consent, not only to be honest George, Doctor George, and George the Doctor: But Sir George, St. George, and George the Saint.

But in good earnest I wish, dear Doctor, thou hadst concil'd the Divine and Moral operations of thy Medicines, upon the hearts and consciences of poor Mortals, because in these his Majesties Dominions thou canst now never more hope for any practice and employ as a Medicaster: for surely the profane Cavalier he'l not meddle with thee, for fear of being made a Schismatick, a religious Rebel or Round-head: Nor will I'm sure the devout Phanatick, for fear of being damn'd

for an Atheist, a debauch'd and honest Royalist : now then or never recant, and own the Doctrine of *Contrarieties* : now, now or never is the time to make it appear and convince the ignorant Heretical, Reprobate, and unconverted *Galenist*, that thy Chymical and Hermetick Physick, can at one and the same time work such contrary effects, as to make the Serpent (thy self dear Doctor) a Saint ; a Royalist, a Round-head, and a Rebel a Royalist ; Now I say is the time, the very time for thee, O *Mempsis*, to work these wonders ; or else, (with pity and compassion I speak it) thou must, I, thou must pack up, and be gone into some of those horrid regions, where people are neither for God nor the King ; for King nor Parliment,

no,

no, nor for my Lord Mayor, nor Common-council.

I wish also, that the *Doctor* had not intimated, and suggested to his Majesty that in good conscience (for the good service he has done himself, and Royal Father of blessed Memory) he ought, or can do no less than overthrow, or at least new Model, and purge with his reforming *Physick*, his College of Physicians, and two famous Universities, *Cambridge* and *Oxford*.

But above all things, after all thy glorious boasts and brags of Loyalty, thou wert bewitch'd to petition the Parliament for no less (in effect) than his Majesties; there own, and the peoples lives and liberties: for what difference is there betwixt their being *ruin'd*, and their erecting a College for Mem-

sis, with immunities for him ,
his Heirs and Assigns to *dis-*
*pen**se all* the Medicines , that
must be made use of in his Ma-
jesties Dominions.

This *George* , however rea-
sonable, and necessary it seems
to thy self; yet, after thou hast
fluttered a little longer like a
Feather in the wind, thou wilt
find that the Parliament will
let thee drop, and take no more
notice of thy Phanatick Freeks
and frisking Seminalities of thy
brain, than if a Tom-tit-mous,
an Owl, or a Jack-daw had
flown over *Westminster*. Let
Wisdom baul , and utter her
voice never so loud : let her
scream and tear her throat in
pieces ; 'tis (as thou sayst *George*)
all one, as if thou shouldst vo-
ciferate Neptune to forbear
swallowing up Ships, since 'tis
his

his Nature to do such dirty and mischievous tricks: All which the Lord Mayor, and Court of Aldermen taking into their consideration, and that there's no hope, that either the King or Parliament will accommodate thee with a College; our Senators and City Heroes are at this time preparing one for thee at *Moor-gate*.

And now, seeing he is so hardly dealt with; let his Majesty, his two Houses, his Nobility and Gentry; the Bishops and Clergy; the Lawyers and Laity; the whole City, Town and Country look to it as they will, 'tis to be feared, that whatever Chymick and Hermetick Physick can do, shall be done to have the same effects on them as on himself: and (if Heaven helps not) convert them all to

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non-conformity, faction and sedition.

This zealous *Mepisis* in another place of his *Evangelium Chymicum* (for all he says is Gospel) has a hymn to his Creator (and by the way let me solemnly tell him, I wonder how he dare concern so great a God! in his little designs) for putting it into the hearts of *rusticks* and *Mariners*, with their Punch, Brandy, and *Aqua vitae* bottles, to teach sotish *Galenists*, the use and excellencies of his well distilled Spirits, and the foolery of their dull Julips, fulsom and fruitless Apozems, Bochets, Cullices and Gellies, as you may read at large in several Paragraphs and Pages of his Book.

But to leave these extravagancies, and flurts of the Hypocondres

pocondres: Lets hear what *Galen* upon *Hippocrates* says concerning this affair of Aliments: " This grave Philosopher in his Book *De Elementis*, tells us, " that by a dissent of the first " qualities (not from the *Putum latens*, the little Atoms " in the *Archeus*, and Seminal " *Ideas* in the *Materia primâ*, as our inspired *Mensis* will have it) but from the dissent of these first Qualities, says our Author, which proceeds immediately from the Elements themselves, and the Aliments; man is born for the Physician, and were it not for the defects proceeding from these two, man could never dye.

From the four Elements, come the four Qualities of heat, cold, dryness and moisture: from these arise the temperaments

peraments of Aliments ; and from our Aliments, come the four humours, call'd Choler, Phlegm, Blood and Melancholy ; and out of these humours the parts ; and from those parts the whole, or what we call a humane body : and when any of these four temperaments or humours are extinct, deprav'd or hurt in Quantity, Quality, or Motion, then follows Sick-ness and Death : So that in effect, Life and Death, and every mans temper and constitu-tion, depends more or less up-on the Aliments he feeds on ; and the humours themselves are nothing more than the ef-fect of food, v.g *Choler* is the *somes* of blood made of *Ali-ments* over digested and con-cocted, and serves to ferment, agitate, or brisk up the *con-
stipated*

stipated Ideas of the Archens.
Flegm is made of *Food*, (for want of natural heat) not e-
nough concocted , and bridles
choler , and keeps the blood
and humours from burninig,
tames , and fixes the Spirits ,
and makes the body, cool, fat,
moist and soluble. *Blood* is made
of *Food* , perfectly elaborated
to augment and nourish the
parts: good *Food* makes good
Blood ; and good *Blood* makes
good *Flesh*: So that in effect,
Flesh and *Blood* is only good
Food. *Melancholy* is the *Terra damnata*: The Devil, the
thick and drossie part of *Food*
and *Blood* ; and was intended
by Nature to bridle the *erag-
μόντα* , the *fomes* or froth of
sperm and spirits ; to temper
rage and lust, to compose the
thoughts and imaginations :
but

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but being deprav'd, it works contrary effects, as we see in our friend *Mempſis*.

From this little representation of man, an intelligent, and considering person may find out as easily, as by the *Idæas, Atomes*, or Magots in the *Archeus*, how we come by Diseases, our dissolution and death; and also how necessary, a direct and due diet, such a diet as may answer to the four temperaments, and humours of our bodies, choler, phlegm, blood, and Melancholy: how necessary this (I say) is for the preventing, and curing Diseases; as might be farther amplified, but that I must avoid *prolixity*, that the Book may not be too chargeable for the poor: Or else it might be made evident, that a diet may be collected, not

to Kitchin-Physick. 21
not only to heat, cool, dry and
moisten, but also to

Bind	Thicken	Lenifie
Relax	Thin	Revel
Restore	Deobstruate	Resist Poyson

And all things else, that
Pharmacy it self can ne-
cessarily lay claim to, to-
wards the conservation of
man. But this will not
consist with a short essay,
and therefore as concisely,
as the subject will permit,
I shall only add a descrip-
tion of the Nature, Use and
Vertues of an *Artificial*
Bath.

Bath, and stove hereunto annex'd; with which, our *Ambrosiopæas*, and a proper Diet may be performed as much as can reasonably be expected from the means.

What a help it is to Nature, to throw off by sweat those saline, acid, sulphureous, and corrosive particles of blood, which are the root of all Diseases, is manifested by the daily experience of such as are daily relieved by it, in Gouts, Scorbuts, Hecticks, the Evil, Palsies, and the like:

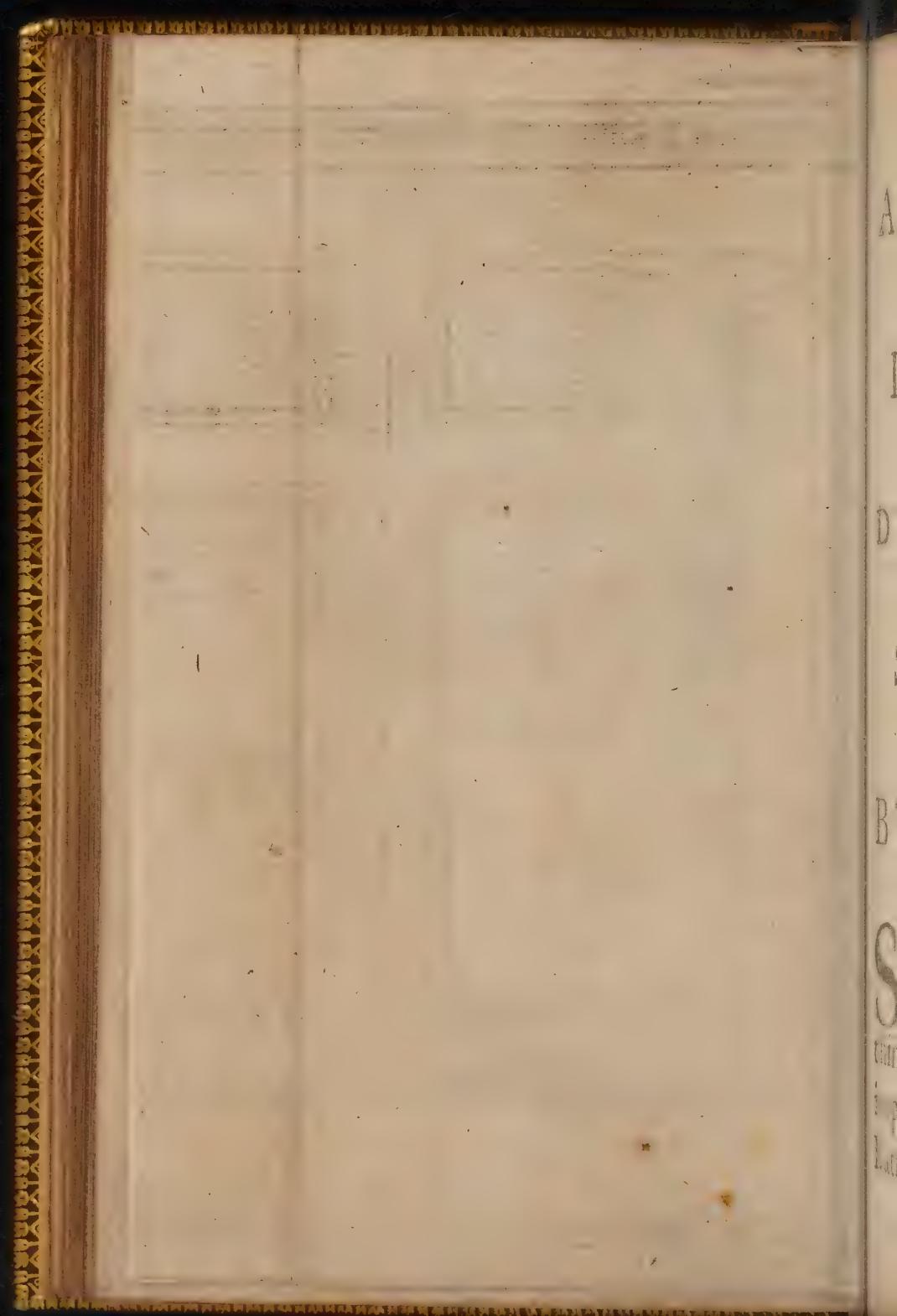
like : as it helps thus to discharge the *Serum Salsum*, the salt , sharp and watery parts of blood by the skin ; how far this, I say , may extend it self , both for the preventing and curing many potent Diseases , when Diet and other Remedies are deficient , and cannot do it, I leave to the bounty of a prudent and liberal conception.

It is so contriv'd that tis impossible for the patient to take cold, to faint or sweat beyond their strength,

strength, and own inclinations; nor is there any nuisance in it, that is incident to Stoving, or sweating in other Baths.

Place here the Figure.





AN
APPENDIX:
OR
Practical Cautions
AND
DIRECTIONS
To be observed about
STOVING
AND
BATHING.

*S*toving and Bathing are two different things: the first may not improperly be call'd a dry Bath, the other a wet; and C when

when ever you meet with the word Bath, you are to understand sweating in something that is liquid, as luke-warm Milk, Milk and Water, or only warm water, or water prepared with ingredients proper for the diseased person.

Note also, that a Bath with very hot water, drys more than it moistens, and contracts the skin and pores, rather than relax or open them ; and serves to supply the intention of a cold Bath ; or bathing in cold water with such parts & persons, as cannot safely go into cold water : But a Bath

Bath of heated, tepid, or warm water, is of so great a latitude, that it extends it self to most Diseases, and serves (to use the words of a learned Author on this subject, Dr. J. F.) effectually more than any thing Physick is prescribed for, to defecate the blood and humours, to mollifie the hardness of the Spleen and bowels, to moisten, cool, and nourish a hot and dry constitution and liver, to rarifie and resolve also all cold congealed humours, and to prevent Barrenness and miscarrying, that is occasioned by any *intemperies*

28 **Of Stoving**
ries of cold, heat or dry-
ness.

When you meet with the word Stove, you are to understand sweating as in a Hot-house, *without* any thing that is moist and liquid: You will also sometimes find the word *Vaporarium* used in this Appendix, the meaning of which will be known hereafter.

The Romans were most addicted to Bains or Baths; the Lacedemonians, Russians, Germans, and most Northern Nations to Stoves: The Turks, French and Italians, use both Baths and Stoves

Stoves : and as soon as they come out of the Stove, they enter into a Bain or Bath of warm water, to wash away the recrement, slime, mador or mud (as it were) that stoving without bathing is apt to leave upon the skin.

By this means also, the skin is not only made pure, clean and smooth, but also plump and fleshy : and according as the Bath may be dulcified and prepared, it will nourish, feed and refresh the limbs and muscular parts, more than food : nor is there any thing to be done by the

natural Baths at *Bath*, but may be also performed by artificial Baths of Sulphur, Bitumen, Nitre, &c. and being advisedly used, they do as manifestly answer the expectation of the patient, as any remedies whatever; in order to which observe these few Directions.

1. Never Stove when the blood wants ferment, or (according to the Noti-
on of the Chymist) when the fixed salts of the blood have over-ruled the volatile, as in Dropsies, and some sorts of Scurvies: But when the Sulphur of the blood is

is too much exalted (the fomes of most acute diseases) or acrimony and acidity has insinuated it self into the Mass, and yet the blood not vapid, then the Stove is a proper, and most effectual remedy : Or, more plainly, according to the significant, apparent, and practical meaning of the Galenist ; Stoving is not so proper and beneficial , for weak, lean, hot, hec tick, dry, choleric, maciated, melancholy and squalid bodies , as bathing ; nor bathing for cold , moist , fat, corpulent, plethorick, phlegmaticick & hydropick

C 4 con-

32 **Of Stoving**
constitutions and diseases,
as stoving : The Stove is
most proper for the Spring,
Autum and Winter ; the
Bath for the heat of Sum-
mer : the *Vaporarium* is
neither bathing nor stove-
ing , but differing from
both, and to be used by all
sorts of persons at any
time.

2. Before you Bathe, or
enter into the Stove ; if
your body be not natural-
ly soluble , be sure it be
made so by Art : Take a
gentle Clyster over night,
if you intend to sweat next
morning, or take the like
Clyster in the afternoon,
if

if you intend to sweat at night. An hour before bed-time, and two or three hours after you have eaten a light supper, is the best time both for bathing and stoving, because you may lie all night after in your bed, and have your body well refresh'd and settled by morning. Note also, that while you are sweating in a Stove, Bath or Bed, you may refresh your self with Mace-ale, Egg - caudle, Chicken-broth, or any convenient Bocheet, supping or liquid Aliment.

3. When you come out of

of any Stove or Bath, take great care you take not cold : For preventing which, and many other accidents, nothing hath ever yet been invented comparable to this ἐγνάθιομα, *Balneum*, and *vaporarium*, now all in one presented to you ; which is so safe, so commodious and equal, both for preventing and curing almost all Diseases, that nothing ever was, or can be advised better, for private Families than to have one of them constantly in their houses ; it being so contrived, that it may stand in any

any bed-chamber, with as much conveniency and ornament, as a well wrought Chest of Drawers or Cabinet.

In *Italy*, *France*, *Germany*, *Turkie*, and many other Countries, they are so curious, and (not without good cause) so addicted to stoving and bathing, that they count their habitations not compleatly furnish'd, and well provided and cared for, until they have them in their houses, esteeming them the most commendable and necessary furniture that belongs to them: and scarce

a Family of any remark and quality is to be found without them ; and if our English Gentry, especially those that live in the Country, remote from Physicians, did also take up this custom , they would have no cause to repent them of their care and consideration: Besides, not only their healths, but interest and good husbandry might induce them to it, it being the most profitable Physician and Apothecary they can make use of.

Another benefit of having them in their houses, is the accommodation

tion of their sevants, attendants, bedding and linnen, and the avoiding many accidents by lying, bathing or stoving after strangers : by this means also, they will be encouraged to use them the oftner ; at least 'tis likely it will induce them not to fail, spring and fall ; those being (though no time amiss) the most necessary times to prevent Diseases, and preserve their bodies in a perfect $\epsilon\nu\phi\omega\epsilon\!/\alpha$, health and integrity the whole year after.

I know, and am well assured, that Phyficians would

would frequently advise their Patients to stoving and bathing, had they them in their own houses, but the charge and trouble on all occasions of providing them, does too often discourage both the Patient and Physician. By this means also you may avoid Spring and Fall, the use of Diet-Drinks, Physick-ale, and the like, which being at those times so rashly and promiscuously used as they are, do more hurt than good. Letting blood also in the Spring, may by this means be prevented, only observing

serving then a *spare* and *cool* Diet, which the Ancients call'd their *reverasysia*, or *succedaneum* to blood-letting: Abstinence rather than bleeding being their way to abate blood, and prevent diseases: and to deal uprightly in a matter of so great concernment, for a preventive, 'tis to be preferred before opening of a Vein, which I do not much fancy, but in cases of extreme necessity, and not upon every trivial distemper, and occasion that offers it self: Food being that which makes blood, and (as the oyl and lamp of

40 **Of Stoving**
of life) not prodigally to
be expended, lest like the
foolish Virgins we have
our Oyl to buy, when we
should have it to burn.

The particular benefits
of bathing and stoving
are not easily to be reckon-
ed up in a transient dis-
course, but that which they
are so generally fam'd for,
is to depurate the bad re-
crements of the blood, the
lassitude, and lumpishness
of the limbs, and to make
the whole body brisk,
nimble, light and airy.

They prevent and cure
all Agues, and Fevers of
all sorts, both ardent, he-
etick

etick, putrid and pestilential ; and in times of contagion, are of absolute use, provided the place they sweat in (as it commonly happeneth) be not infected ; which (if for nothing else) were enough to encourage persons to have these Stoves in their Houses.

And as there is nothing more effectual to prevent the Plague, than sweating moderately in these sorts of Stoves, once or twice a week : So also, if infected, nothing can exceed them for a Cure, taking at the same time convenient Cor-

D dials :

dials: Nature by a Metastasis, being thereby assisted to throw off the poysen and venom of the blood, from the Center, to the remote parts of the body, which is the only intention of the cure, the like is to be said of the Small-pox, malignant Fevers, and all contagious diseases.

It relieves or cures all sorts of pains and aches, as Sciatica's, Gouts, &c. it cures also limbs, that are weak and relax'd, and all cold, and moist diseases got by cold.

Bathing by the mildness of its heat, mollifies and
re-

relaxes, softens & smooths, and on this account is very proper, and very prevalent to cure contracted members, and parts obstructed, either outward or inward, as the breast, spleen, liver.

Bathing also, wonderfully relieves and easeth Nephritick pains, and such as are tortured and troubled with the Stone, Cholick pains, Hemorrhoids, stopping of Urine and Courses, and makes a constive belly soluble and loose.

All diseases of the skin, and all internal diseases proceeding from a

D 2 cold

cold and moist cause, are prevented & cured by Sto:bing, as Rheumes, Palsies, Lethargies, Cramps, Deafness, weakness, swelling and numbness of the joyns : 'tis also a specifick against the Kings-Evil and Jaundies, Scabs, Itch, Chilblains, and all efflorescences of the skin. In short, it so alters and defecates the blood, that you may alter as you will by them and diet, the whole habit of the body, & make it another thing than what it is ; like the ship at *Athens*, though it continued still a ship, yet had it not by

by often reparation , one foot of the timber it was first built with.

And not only sick and diseased persons, but such as are in health may receive profit, but no prejudice in the least by them : and my ingenuous friend Mr. H. H. has told me, that in his travels to *Russia, Sclavonia,* and other Eastern parts of *Europe*, he observed that in those Countries, it was not possible for the inhabitants to live (for want of ventilation) were it not for their Stoves , but by the continual and frequent use of them, no people are to

be found more sound and healthful ; and are thereby so little beholden to Physick, that the name is scarce known among them : and not a place of any note, but has one in them

So also the Scorbute or Scurvy, by often and frequent Stoving , is never heard of among those people (though for want of perspiration) they would else be inclin'd to it more than we in *England*. 'Tis their only refuge also to prevent Fevers , Gouts , Palsies, &c. after they have debauch'd themselves with high drinking, which these people

people, to the great scandal of their Country, are most infamously addicted unto.

Many people, especially such as are Hysterick and Hypocondriack, by Stoving in common Stoves and Hot-houses, are subject to fumes, head-ach, swoonings, and suffocating vapours: But in this sort of Stove, (the head being in the open Air, all the while they sweat) these and many other evil accidents are prevented, nor are they at all offended with any noisome vapours or suffocating fumes.

The manner of using it is thus.

Your body being made soluble by some gentle Lenitive or Clyster, go naked into the Stove; stay in it about half an hour more or less to your content, or the nature of your disease, taking while you sweat some comfortable supping, as Mace ale, or whatever else may be advised by your Physician: while you are sweating, you may increase or decrease the heat your self, and sweat as you please; after you have sweat to your content, you may have the Flammifers, or fire Vessels remov'd; and the neck-board滑ed away, and so slip down into the wet Bath, and there wash off the recrement, the slime and filth of your former sweat, with balls invented for that

that purpose: Then (after you have bathed about half an hour) stand upon your feet, and wipe your body dry, & step out of the Bath into a warm Bed, and lye warm till your body be well settled, and afterwards rise, and having taken some warm broth, you may go abroad, renewed to admiration, and sufficiently recompenced for what you have done.

That which we call *vaporarium*, is a place in the Stove, contriv'd chiefly for diseases of the Womb, *Anus*, and diseases of the inferiour belly; as Dysenteries, Hemorrhoids, Cancers, and fistulated Ulcers, Scyrrhous tumours, Barrenness, Abortion, Menses, Secundines, and every *P̄s ylwaſeī*, and were it for nothing else but decency (*Cūm vapor per infundibulum & fistulam plumbeam, in*

Ute.

Uterum, vel anum ingrediatur) it was enough to induce private Families and persons to have one of these Stoves by them.

It still remains, that I give some account of the Hydro-ticks which feed the Flammifiers; or *how* and *what* it is that causeth the patient to sweat; it is not caused by any gross material fire of wood, coles, &c. as the common Chairs and Stoves are, but 'tis by an essential Oyl, cohibited by retorts with well rectified Spirit of Wine; and if you have the true exalted, and perfect Oyly-spirit so well incorporated, and separated from its phlegm, as it ought, it will penetrate, and prove as active as lightning it self.

There are some who know
no

no better, who do in these cases use common Brandy, and our poor, mean English Spirits, and they succeed in their cures accordingly, there being seldom any visible or manifest benefit received by it: Whereas, those mighty and potent diseases, of a confirm'd knotted Gout, an ulcerated Kings-evil, Palsies, and the like, are frequently subdued by the Oyly spirit rightly prepared, as might be made appear, did it not savour too much of the *Pseudochymist*, the Mountebank and Mechanick.

All that I have else to add, being confined to a short Treatise, and supposing that after the publishing this manner of Bathing and Stoving, there will be no want of undertakers, and such as will pretend to the utmost that can be done by it; yet,

yet, that abuses may be prevented, and none but wilful people deceived, this is to signify, that the very same preparation of Spirits for the Flammifers, that produce those great effects by sweat, and that I use my self, may be had at Mr. Briggs an Apothecary, at his house by Abb-Church near Cannon-street: or in Spittle-fields near the Salmon. By the help of which Spirit, any that have these Stoves of their own, may do as much with them towards curing themselves, as can be done for them, by the most mighty hand, and most magni'd Medicine of a Chymist.

Those that desire more ample satisfaction on this subject may read *Galen, de sanitat. tuend.* The Learned Lord *Verulam, de vit. & morte:* And the wise *Seneca's Epist. de Balm.*

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